

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, MAY 6, 1909.

NEW SERIES VOL. XI. NO. 18.

Yazoo City.

Notwithstanding the rain yesterday we had a good day. At the close of the service Rev. J. J. Smiley, a prominent minister of the M. E. Church, South, presented himself for membership and was received as a candidate for baptism. On this (Monday) morning he was baptized into Christ's visible kingdom and received into fellowship of His Church. Tonight a presbytery composed of the pastor, W. A. Jordan, Rev. S. E. Tull and Rev. J. G. Murphy will examine him with a view to his ordination as a Baptist preacher.

Bro. Smiley has been an evangelist in the M. E. Church, South, for years and has also had some of the best appointments in the gift of his church. At the recent conference which met at Yazoo City he was transferred to Canton, Mo., where he had one of the best charges in the State. But being out of harmony with the Methodist polity and doctrines he could not conscientiously remain longer in that fold. Bro. Smiley has had this matter under consideration for quite a while and has followed his convictions.

He cherishes no ill will for the denomination from which he has separated. He feels that he can be more useful as Christ's minister in the Baptist fold. If he passes a satisfactory examination (of which I am most certain) he will be open for any field as evangelist or pastor. Of his ability and qualifications I speak assuredly. Let some church wanting a pastor write Bro. J. J. Smiley, Florence, Miss. You will make no mistake in giving him a trial.

Rev. P. H. Fields, of McKensie, Tenn., in the St. Louis Christian Advocate, said of him, "He is a great Gospel preacher, in the fullest sense of the word. Few men can handle as skilfully, forcefully and comprehensively the Word of God as can this big brained, big hearted, simple, yet earnest, magnetic preacher of the Gospel."

Our meeting will begin on 3rd Sunday in May. Rev. T. T. Martin, assisted by his singers, Mr. and Mrs. Scholfield, will aid the pastor. We are looking forward to this meeting. Pray for us.

Sincerely,

W. Alexander Jordan.

April 26, 1909.

Jubilee Alumni Banquet.

Places for the Jubilee Alumni Banquet, May 12th, will be reserved for Seminary men until May 1st. After this date, other

friends will be admitted. Plates are one dollar. Everything points to a great occasion. Plates should be reserved at once. Tickets can be had on arrival.

Leonard W. Doolan,

President.

W. J. McClothlin,

Secretary.

A Word.

Brother N. R. Stone has resigned his work as delta missionary. We very much regret to see him go. He has touched the work at a vital place. He was doing a work that will have to be done before this promising and important field is taken for the Lord and the Baptists. Brother Stone is well qualified for this or most any other work in His cause. Don't know his plans but he is no man to be idle. Some pastorless church will do well to secure him. His present address is Morehead, Miss.

Yours fraternally,

J. E. Barnett.

Clarksdale, Miss.

Stonewall.

Our church here at Stonewall has just recently closed a meeting of days in which Bro. Phelps of Eupora did the preaching. Our people fell in love with him. He is a lovable man. He knows the Lord, knows the Lord's Word, and knows how to preach the same. Bro. Phelps is sound in the faith, a true yokefellow, sweet spirited and not shunning to declare a whole gospel.

There were fourteen additions. We expect to have another meeting in August.

Fraternally,

W. A. Lusk.

Southern Baptist Convention.

I have on hand the cards to be presented to the secretaries of the Convention for the enrollment of messengers at the next meeting May 12th, and I shall be glad to have the names of brethren who contemplate attending so that I may send cards certifying to their appointment. I again request if for any reason after getting the card you should fail to attend you will confer a great favor by letting me know so that another brother may take your place. You will also confer a favor by letting me know whether you have been appointed as delegate by your association, in order that your name may not occur on both lists.

A. V. Rowe.

Some Points of View.

The picture of Mr. Jefferson Davis on the silver service for the Battleship Mississippi. Why should Congress make any ado about it? Why may not every patriot look upon it from his own standpoint? Don't they look at Abraham Lincoln and Grant's pictures that way? If he is still unreconstructed he will grin, if he is still wearing the bloody shirt he will scowl, and if he has forgotten it all in his Americanism he will smile and go on about his business.

But there is another point of view that will effect more people and have a far more dire effect than mere pictures, and that has reference to that uncivilized and devilish punch bowl, and all that it stands for, as the principal and crowning piece of that much advertised memorial service. This point of view ought to be made clearer to every American citizen when he calls to mind that about the only scandal that attaches to that world renowned cruise of battleships around the world was the cashiering and degredation of two or more of the high officers of that fleet for drunkenness. Is it not a fact that the punch bowl and what it suggests enters into as the fruitful cause of at least ninety percent of all of the defects and failures and scandals of our Navy and Army as well? Why not ent out the seductive punch bowl from the gift of a virtuous and enlightened citizenship to their representative upon the high seas and among the conservators of peace among the nations and supply its place with a high class water set that has only the suggestion of innocence and purity?

J. A. H.

No Need of Pastors Not Having Help.

I know three young preachers of consecration and ability who will be glad to help pastors in meetings this summer. I can sincerely recommend them all or I would not do so: Bro. B. L. McGee (now at the Seminary), Water Valley, Miss; Bro. H. D. Wilson (now at the Seminary), New Albany, Miss., and Bro. J. C. Grenoe (now at Union University, Jackson, Tenn.), New Albany, Miss. Any who want help will find that any one of these will help them well.

E. L. Wesson.

Thursday May 6, 1909.

Letter No. 9.

To a Man Who Said to Me: "Just So You Are Conscientious, It Makes No Difference What You Believe. One Church Is as Good as Another."

My Dear Friend—Please pardon the intrusion of this letter. I have done my best not to write it; but the impression won't leave me. I think I would be false to my own sense of the fitness of things, as well as to what I consider your best interests, if I should fail to write it.

In the course of our conversation yesterday on Christian Duty, you said: "Just so you are conscientious, it makes no difference how one believes; one church is as good as another."

As I see it, your statement is wrong on three counts:

1. One's conscience cannot supplant God's word as the ipse dixit of life.

2. It does make a difference what one believes.

3. One church is not as good as another.

Let us look at this trinity of statements a little.

I. One's Conscience Cannot Supplant God's Word as the Ipse Dixit of Life.

Conscience is not a law-maker. Something else must lay down the rule of life; and then conscience says whether or not one lives up to the prescribed law. If one's ideal standard of life is wrong, then his conscience will also be wrong. A man may be just as "conscientious" when traveling the wrong road as when traveling the right one. He who looks through red glass sees a red world; but if he changes the color of the glass, he also changes the color of his world. Paul was as "conscientious" when he was persecuting as when preaching. But if he was right when preaching, he was much wrong when persecuting—his conscience to the contrary, notwithstanding. The heathen who bow down to "stock and stone" are conscientious. If conscientiousness makes one right, then no man can be wrong, if he will take a little pains to train his conscience.

My friend, I think your mistake lies herein: You have confused your conscience and that something else before your conscience which makes the pattern of your life. Now, your conscience does not cut out the pattern—it takes any given pattern and tells you whether or not your life is like the pattern. But wrong patterns cause wrong lives. Don't tell me how perfectly conscientious you are! I cannot attach much importance to that bit of information until I know what kind of pattern your conscience has in hand.

III. One Church Is Not as Good as Another.

If one is as good as another, then none of them are very good. Churches gather themselves about certain principles which we call "doctrines." A summary setting forth of these doctrines is called a "creed." The law of cause and effect says that no

stone his conscience said, "That is laid according to the pattern." Now, the world is full of those who cry, "Lo, this is duty!" but you'll make a great mistake if you let them cut out your life-pattern. The Bible is our rule of conduct, and your conscience cannot afford to hear anything short of that. I commend Luther's words to you, uttered at Worms: "As my conscience is bound by God's word, I cannot recant. Here I stand! I cannot do otherwise; God help me! Amen!" Don't rely too strongly on your conscience until you feel pretty sure it can place its finger on all the commands of the Bible, and, with Luther, say: "I am bound by these."

II. It Does Make a Difference What One Believes.

One's belief is his pattern. Your pants are sure to be a misfit if cut out by a wrong pattern—so will your life. "As one reckoneth in his heart, so is he." There is a very true sense in which one must believe right before he can live right. Once, while traveling, I came to the parting of the ways. I took the wrong way. For five miles I went wrong, and yet I believed with all my heart that I was right. Such is life! As long as there is right and wrong in the world one must believe right before he is sure that he is right. I know but few of us live as nearly right as we believe; but that is no argument against the worth of a correct belief. I know of but few wrong beliefs more dangerous than the one occupying our attention now, namely: "It makes no difference what one believes." It is making the claim that no matter what is embodied in one's creed, it's right! Jesus warned his disciples that the time would come when those who killed them would think they were offering service to God (John 16:2). But if it makes no difference what one believes, then they who thus killed were as right as David was when he put to death the giant of Gath.

I'll tell you what one has a right to believe and embody in his creed: That which the Bible teaches, and all that—and nothing but that. A falsehood is none the less false because some folks believe it. Error is none the less error, and none the less oppose to truth, because it wears the livery of truth and righteousness, and, perchance, is couched in the creed of religious enthusiasts.

Don't tell me how beautifully you believe: tell me where you got the things to which you tie your belief. I had rather have a weak belief hitched to God-given truth, than have a strong faith hitched to man-exalted lies.

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Your brother,
R. S. Gavin.

Thursday May 6, 1909.

Moss Point.

We have just recently closed one of the best meetings for the six years I have been with the good people of Moss Point.

Bro. W. A. McComb, one of our Home Board evangelists, came to us Feb. 24th, and remained some eleven days.

We had good crowds and fine interest; quite a number were saved and several joined our church.

One of the best features of the meeting was the work done for the church. Our people were greatly helped. The interest abides with us.

The man behind the message gave added force. Our people will ever cherish the tenderest regard for our good brother because of the message he brought, the work he did because they do not know. To know him is to love him. With open arms Ackerman invites him to come again.

Respectfully,
J. R. Nutt.

Guadalajara, Mexico.

Dear Record—Hurrah for L. E. Barton and the good people of West Point! I expected it of him for I knew him back in college days and am proud to say I am a classmate of his. I would rather read two such letters as his than many of the philosophical and doctrinal papers appearing now-a-days. They are worth much more to my mind; for while the latter may interest a limited number within a small circle, the former go out to the uttermost parts of the earth and bear message to the heathen.

In the Southern Presbyterian, Atlanta, Ga., July 30, 1908, under the caption, "Is Re-Baptism Allowable?" I find this statement. "Occasionally we have been asked by a Presbyterian wife of a Baptist husband as to the propriety of her uniting with her husband's church. We have been compelled to reply that unless her husband's church will receive her on her present baptism she has no choice. She cannot, in sincerity of worship, accept a second baptism." If that isn't taking one's religious liberty from him when resistance is a physical impossibility, what is it?

It's giving one a pattern before his conscience is conscious, and then forbidding his taking another later on.

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myself knew a Methodist minister who refused to immerse a lady who had been sprinkled in infancy, and whose conscience told her that that was not the proper way. In the Methodist book of Discipline, the minister is forced to say to parents who bring their children to be sprinkled: "In causing this child to be brought by baptism into the church," etc. Now, until we believe that it is right to force anybody into the church, we cannot believe in any rite or ceremony that takes one's personal liberty away from him and forces a creed upon him. Yet that is what all the leading denominations in this country are doing, from Rome on down through them all until you get to Rome's opposite—the Baptists.

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The Catholic Church Still A Persecuting
Church.

The little episode in Biloxi, Miss., in
which Rev. W. A. Roper, pastor of the First
Baptist Church, was forced to figure, gives
ample proof that the Catholic Church is
still a persecuting church. In the Times-
Democrat of the 21st we find the following
letter:

Biloxi, Miss., April 20, 1909.
To the Editor of the Times-Democrat:

Mr. W. A. Roper, pastor of the First Bapt-
ist Church, of Biloxi, in a letter dated
April 19, to your valuable paper, takes ex-
ceptions to an article printed in your issue
of April 13, sent by me in regard to his
resignation as pastor of his church in Biloxi.
He attempts to deny that your correspond-
ent stated the facts in saying that he created
a sensation here by publishing an article in
a Baptist paper denouncing the Catholics
of this city as being immoral. I desire here
to quote Mr. Roper's words. After writing
of a revival recently held at the Baptist
church, he makes the following statement:

"Our growth is slow down here. There
are many things against us, chief among
which is the predominating influence of Ca-
tholicism, which has ruled here for more
than two centuries."

"Witness my hand this 27th day of No-
vember, 1908.

A. B. Austin, Notary Public.

Later that night several hundred citizens
gathered at Howard Avenue and Lamuse
street and denounced Roper as a slanderer,
and it was only through the persistent ef-
forts of the cooler members of the crowd
that violence was prevented. Yet Roper
says there was no sensation here. Shortly
afterward a meeting of the congregation
was held, and it was stated on the streets

Thursday May 6, 1909.

"Catholicism does not stand for the Bi-
ble, nor for personal responsibility, nor for
moral living.

"Do as you please, only make your con-
fession to the priests and look to them for
salvation.

"It is but little removed from heathen-
ism, and is less excusable, for it is a sin
against the light.

"The standard of morals is very low here,
as is always the case with priest-ridden dis-
tricts.

"A pure Gospel and a high standard of
moral living, therefore, have but little wel-
come among such people.

"Let me say we have some of God's choic-
est spirits here. Pray for us, that the num-
ber may be greatly multiplied.

"W. A. Roper."

When these slanderous statements came
to the attention of the Biloxi Catholics a
storm of indignation swept over the city.
Protestants, as well as Catholics, condemned
Rev. Roper for his statements. Judge Z.
T. Champlin, who is probably the leading
member of the First Baptist Church, published
in the local paper a protest, in which he
condemned in unmeasured terms Rev.
Roper's sentiments, and regretted their publication.

Wm. P. Henley."

This gives the Catholic side of the unfor-
tunate affair in Biloxi. There are two or
three things which we wish to say about
this communication:

1. The Catholics of Biloxi are not willing
to let Bro. Roper resign his charge and go
to Kosciusko, Miss., where he has lately
been called, but must use the occasion to
bring to light what they are pleased to call
a slander and throw aspersions upon the
character of Rev. Roper and the Baptist
Church of Biloxi. Roper and the church
say that he is leaving because of the health
of his wife; the Catholics say that this is
false, that he is leaving because he is driven
out by public sentiment. No doubt, Cath-
olic sentiment is against him, but for our
part we know too much about Catholic his-
tory. We prefer to believe Roper and the
Baptists.

"To the People of Biloxi:—I, the under-
signed, W. A. Roper, do hereby apologize
to the Catholics in this community for the
contents of my communication to the Baptist
Record of Nov. 12, 1908, and do retract
everything therein which reflects on the
Catholic Church, the character and mor-
ality of the priests and congregation and on
the community at large.

"Signed this 27th day of November, 1908.

W. A. Roper,

"Witnesses: P. H. Prieur, A. L. Krebs,
M. L. Michel."

"State of Mississippi.
"County of Harrison, City of Biloxi.

"Personally appeared before the under-
signed notary public in and for said State,
county and city, the above named W. A.
Roper, who acknowledged that he signed
the foregoing statement of his own free will
and accord on the day and year therein men-
tioned.

"Witness my hand this 27th day of No-
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A. B. Austin, Notary Public.

Later that night several hundred citizens
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street and denounced Roper as a slanderer,
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right thinking man will agree, that any confession secured under the conditions in which Mr. Roper made this confession, cannot be considered binding. The injustice appears when Mr. Henley states that "Roper admitted that he told a falsehood." Perhaps the best thing to have done would have been for Roper to have let them come on with the twine and carry out the program contemplated by the mob, but under the spur of the moment he yielded to the instincts of nature whose first law is self-preservation.

4. There is a distinct setting of intolerance and an atmosphere of "If-we-can't-kill-you-we-will-destroy-your-character-if-we-can" of the article of Mr. Henley's which is surprising in a free country like this. And yet the writer has the audacity in his closing paragraph to say: "Where is that broad Christianity Roper and some of his followers boast of? Where is their Christian charity, when slanders are used to hurt fellow-Christians?"

Where is that "broad Christianity" Roper and some of his followers boast of? Where is their Christian charity, when slanders are used to hurt fellow-Christians?"

Listen at this! Roper and his followers are the arch transgressors and yet Mr. Henley admits that a mob gathered and denounced Roper as a "slanderer" and were "with difficulty restrained from violence." Hear it, ye lovers of freedom! Hear it, ye citizens of free America! "And it was only through the persistent efforts of the cooler members of the crowd that violence was prevented." This much is admitted.

4. Now as to what Roper said in his letter to the Baptist Record, Mr. Henley and all of his tribe had just as well known that denunciation is not argument and cannot change the facts of history. Rev. Roper did not slander the individual Catholics of Biloxi. He stated what he conceived to be the influence of Catholicism. The question comes just here, and our correspondent might do well to give it some thought, why is it that in Catholic countries there is found lower standards of morality than in Protestant countries? I am not stating theories but well known facts. The standard of morals is low in Catholic countries. Proof abundant can be furnished on this point.

Again, Catholicism does not stand for the Bible. In the fourteenth and fifteenth centuries it burnt men for reading the Bible. Only by permission of the priest can Catholics read the Bible, even their own Bible, today, much less the Protestant Bible. In the fewest Catholic homes will you find a Bible.

Catholicism is a religion of "do-as-you-please" just so long as you attend mass and confess to the priest. Mr. Henley cannot deny this. It has not been so many years since indulgences were peddled all over Europe. The Catholic Church changes not, we are told. Then the only reason why indulgences are not peddled now as they were then is that the enlightened consciences of the people will not permit. If this is not so,

then the Catholic Church has changed and is no longer the infallible church.

Any student of comparative religions knows that Catholicism is not far removed from Paganism. Last week we had an editorial showing its relation to Buddhism. Catholic writers admit that they have borrowed from paganism. A Chinaman was approached by a priest to become a Christian. The Chinaman said, "Why come I Christian? Me go your church, not much difference from my church. You have idol. Me have him too. You kneel to your idol. Me kneel too. You burn incense. Me too. No difference, only my religion much older than yours. You come join my church."

The thing the Catholics raised such a howl about was Bro. Roper's use of the word "immoral." They fail utterly to grasp the meaning of that word as used by Bro. Roper. The Standard Dictionary, in defining the word, says: "Immoral—inconsistent with moral rectitude; violating the moral or divine law; morally wrong; specifically, contrary to purity."

In the eyes of a Protestant any man who will go fishing on Sunday or who will take God's name in vain is an immoral man. In Louisiana to say that a man did these things would not be a slander. Some might consider it a slander if you said that they did not do these things.

If Mr. Henley thinks Catholicism does not tend to such violations of God's law we would like to ask him just this one question: Why is it that in Mississippi, a Protestant State, there are laws prohibiting Sunday desecration, and in Louisiana, which is largely a Catholic State, there are no such laws? The moral status of the two States, from the standpoint of legislation is proof that the influence of Catholicism is not salutary.—The Baptist Chronicle.

(We were preparing something to say about the above matter when the Chronicle came. The above is so well done that we adopt it as our declaration, and print it on the editorial page.—Ed.)

Home and Foreign Missions.

The Foreign Mission Board received \$459,000.

Its receipts last year were \$402,328. So it is seen that for the closing year this Board received \$6,672 more than for the preceding year. Like the Home Board, the Foreign Board did not lay out its work on a basis of \$500,000, as the Convention authorized, but on a basis of about \$490,000. It appears from a comparison of figures, that each board received more money than ever in its history.

Mississippi was asked for \$35,000 for foreign missions and \$25,000 for home missions. She gave for foreign missions \$31,634, and for home missions \$22,000, making a total for both \$53,634. Everything considered, Mississippi is not to be scolded but praised for the noble part she bore in this great work.

The Record would suggest as a working basis for Mississippi \$25,000 for foreign missions plus the deficit the closing year of \$3,336, making a total to be raised for the ensuing year of \$38,336, and for home missions a basis of \$25,000 plus the deficit now on us of \$3,000, making a total of \$28,000. Then the basis for these two Boards from Mississippi would be \$66,336. This is as much as can safely be set down as a working basis. This would be an increase in foreign missions over the closing year of about 22.12 per cent, and in home missions of about 27 per cent. We could reasonably expect to reach these amounts. If we undertake an extravagant advance it will balk many and retard the sure and gradual growth of the work.

To Associational Delegates.

You need not send your names to Secretary Rowe, as the secretaries of the Southern Baptist Convention can get your names from your associational minutes. Those who are not associational delegates should send their names to Secretary Rowe.

The Lord is greatly blessing the services held at the Second Baptist Church, of Jackson. Dr. Nowlin, of Kentucky, is doing the preaching in a most satisfactory manner. There have been 67 additions to date and still the good work goes on.

Do not fail to read Dr. Rowe's state-
ment and appeal. Will not every church
and every individual that has not contrib-
uted, do so next Sunday, and will not many
churches which have given make a glean-
ing next Sunday? We can so easily raise
\$2,250 and have it out of the way of State
Missions.

THE BAPTIST RECORD

Some Bible Words.

The Lord willing, and the editor permitting, I may have something to say hereafter about other Bible words provided of course, that it seems to be doing good in making Scripture meaning clear and more forcible. For the present, I want to speak of the word *Comforter*, John 14:16, 26.

That is the word in the old version and none of the new ones have improved on it: only let us be sure we understand what the word means. It does not mean one who soothes or quiets or consoles in the sense of giving an opiate to relieve pain or suffering. The reference of course is to the Holy Spirit, who does not make us unconscious of suffering. He is not a narcotic, but a stimulant. Everybody now knows the various words employed to try to translate the original word *paraclete*—advocate, helper, etc. Kindred words, that is, words from this same root are translated exhort, encourage, admonish, beseech.

A few crude and possibly somewhat offensive illustrations may show what I conceive to be the meaning better than a page of explanations.

I sometimes go down to see the school boys play-ball. They have what they call "rooters" whose occupation is to holler when men whom they support make a good play. They do this for the "encouragement" of those who are playing. Mind you that word "encourage," which means literally to put heart into, is the very one the Bible Union version employs to express the work of the Holy Spirit and his agents. That is, men working under his direction or the word of which he is the author. Eph. 6:22. "That he may encourage your hearts." This the boys do by calling on (paracleting) the players to do their best. This figure is seen in the eleventh and twelfth chapters of Hebrews, concluding with the appeal not to forget the "exhortation" (encouragement, paracleting, calling on) "which speaks with you as with sons." But the word comfort and comforter rightly understood is probably the best translation of the word. It means literally (not to give ease from pain) but to get together one's strength for endurance. Notice how often strengthen and might and power and such words are associated with the Holy Spirit. Fort means strength or strong place. Comfort means bringing together all one's strength. You hear people say, "The wind blew like all forts." They mean that it gets all its strength together in one supreme effort. That is what the disciples needed when Jesus was leaving them, and that is what He promised them that the Holy Spirit, the Comforter, would come to make them equal to the ordeal that were before them. That is what Paul speaks of in the first chapter of II. Corinthians. The word comfort is used properly in the Revised Version

P. I. Lipsey.

Antioch Falls Into Line.

Sunday was a red letter day at Antioch. Pastor Haywood and Harvey Dana exchanged pulpits on that occasion, and as it was the day for our foreign mission offering it was a time of more than usual interest. A goodly crowd assembled and the attention was the very best.

Harvey's discourse in the morning was founded on the Scripture, "I will give unto thee the keys of the Kingdom of Heaven." His exposition of it was clear and decisive, his style earnest and impressive and his thoughts chaste and beautiful.

For the afternoon his theme was the great commission, "Go ye into all the world and preach the Gospel to every creature." He said this command was given to the church, and that the heathen must be saved by human agency alone and if we failed in our duty the blood of the lost would be upon our skirts. What an awful thought, what a fearful responsibility! Our souls were thrilled as he pictured the Father looking down from the battlements of Heaven upon the nations who sit in darkness, but no word does He speak, no light does He send to illuminate their minds. The angels too, gaze in sadness, longing to bear to them the message of salvation, but their wings are folded, their lips sealed. Then he described Jesus as leaning far over, looking with yearning tenderness upon them, but He, too, stood with folded arms and closed

Thursday May 6, 1909.

lips, waiting for redeemed man to tell them "The old, old story," and lead them to the Savior.

The collection at the close of the service amounted to \$34.60. Our Christmas offering to North China was \$1,660, so the total contribution to foreign missions was \$51.20. This is an advance of 40 per cent over last year.

Antioch Church has licensed but three preachers, according to my remembrance. One of these was the sainted W. W. Bolls, who was in active service as a minister nearly 50 years and hundreds of souls were brought to Christ through his instrumentality. Another is Rev. J. R. Edwards, who is one of the beacon lights of North Louisiana and has wielded a powerful influence in shaping the destinies of those people. The last is our Harvey Dana, who, when a babe was dedicated by his mother to the Lord. She says when she listens to his glowing thoughts she feels like shouting "Hosanna to the Highest—blessed be His holy name."

The church is proud of her sons, for it is a trio that the angels will delight to honor, and we believe that at the last day Jesus will say, "Well done, faithful servants, enter into the joys of your Lord."

Mrs. E. C. Bolls.

Mississippi State Missions 1909.

Churches now helped full time	13
Value of houses of worship	\$ 44,000
Value of pastors' homes	12,000
Churches now helped 3-4 time	2
Value of houses of worship	5,000
Churches now helped 1-2 time	19
Value of houses of worship	41,000
Value of pastors' homes	5,000
Churches now helped 1-4 time	88
Value of houses of worship	80,000
Number of churches now helped	122
Churches once helped now having full time	37
Values of houses of worship	300,000
Value of pastors' homes	60,000
Churches once helped now having 1-2 time	35
Value of houses of worship	88,000
Value of pastors' homes	22,000
Churches once helped now having 3-4 time	336
Value of houses of worship	178,000
Churches once helped now independent	438
Aggregate of churches helped by State Missions	555
Value of property	834,000

These churches give annually to missions \$30,000 besides what they give to College, Orphans, Ministerial Education, Pastoral Support, etc. State Missions is thus foundation work, and he who helps State Missions helps every good cause dear to the heart of our Lord.

Mississippi State missionaries have baptized 14,945 persons.

THE BAPTIST RECORD

Thursday, May 6, 1909.

Mississippi State missionaries labored in meetings where have been baptized by others 22,491 persons.

Mississippi State missionaries are thus identified with the baptisms of 37,406 persons.

Mississippi State missionaries have organized hundreds of Sunday Schools.

Mississippi State Missions now maintain one Sunday School missionary.

Mississippi State Missions are pledged to help build houses of worship in the State to the amount of \$10,000.

The new lines of railroad are constantly opening new territory both for the business man in all departments of work, as well also for the preacher of the gospel. The spiritual interests of Mississippi must keep pace with material prosperity, and to do this require an aggressive State Mission policy.

To fail in this regard is to turn over the cause of evangelism to other people. In too many instances already has our Baptist interest suffered by our inability to be first on the field. There are requests from many places that we must turn a deaf ear to for lack of funds. Will you not help us in this cause even as you help other objects that appeal to you for prayer and money? We ought to have \$50,000 a year where now we spend less than \$25,000.

A United States Supreme Judge lately said that no higher type of patriotism can be displayed than that which supplies one's own people with the Gospel.

In this cause we are laborers together for more effective world wide missions.

In this cause we are laborers together for a better citizenship.

In this cause we are laborers together for a truer patriotism.

In this cause we are laborers together for a higher morality.

In this cause we are laborers together for better homes.

In this cause we are laborers together for our own. As our Lord "came to his own" so in this cause we come to our own.

In this cause we are laborers together with God.

"Give and it shall be given."

"The Lord loveth a cheerful giver."

"It is more blessed to give than to receive."

"Faith without works is dead."

Help us with your money.

Help us with your prayers.

Alien Immersion.

Under this caption of April the 15th was an article written by Bro. S. W. S. which invited discussion, and if admitted, I will step in to make some inquiry, and offer a few thoughts—believing the brother to be on the extreme in some things and too lenient on others. First, I would like to know something about the orthodoxy of the

Yours in Him,

Geo. N. Stewart.

Tylertown, Miss.

Mission Statement.

Home Missions, total receipts	\$283,436
Foreign Missions, total receipts	459,000
Debt of Home Missions	15,000
Debt of Foreign Missions	32,000
Mississippi receipts, H.	22,000
Mississippi receipts, F.	31,834
Mississippi apportionment on debt	
H. M.	750
Mississippi apportionment on debt	
F. M.	1500

Brethren of Mississippi let us pay it. Our churches have done nobly in the above and I thank God on every remembrance of them. I thank my brethren and sisters for their noble co-operation, and I now appeal one more time that we do with our might what our hands find to do in helping to pay off the debts.

A. V. Rowe.

—o—

I am often asked if I am in favor of union Sunday Schools. My answer always to this question is that I am heartily in favor of Baptists, Catholics, Protestants and Jews uniting in Sunday Schools, provided the superintendents, teachers and officers are all Baptists, and the Bible and other Baptist Sunday School literature are used in said schools. Amen and Selah.

J. R. Farish.

—o—

The Year Closes.

Brethren of Mississippi, the year closed in Atlanta with a debt of \$15,000 and in Richmond of \$32,000. We ought not to be satisfied to go to the Convention in this condition of things with our two general boards. We can provide for it, we must provide for it. The Home Board apportions to Mississippi the sum of \$750 as our part of the debt on a basis of \$15,000 the whole debt, and as the Foreign Board's debt is about twice that of the Home Board it will take \$1500 to meet our apportionment of this debt.

One Sunday remains in which to do this work before the Convention meets. In the proportion of two to one I urgently call on the pastors and churches and individual men and women who love our Lord and His cause that on next Lord's Day we take collections all over the State and pay these debts. Many of the churches will not have meetings, but the individual effort of brethren and sisters will be needed, and can be given to this end. I plead the honor of the Master and His cause that we rally once more to help in this great hour. Send on the contributions at once as soon as taken so that we may have them ready for the Convention on the 11th.

A. V. Rowe.

News in the Circle.
Hattie Ball.

This week we are with Pastor Hailey in a meeting with the 415th Avenue Church, Meridian. Everything looks bright and all indications are that we will have a great meeting.

Pastor T. J. Shipman and his people at the First Church, Meridian, are still rejoicing over the good meeting recently closed. Pastor W. A. Borum, of Oxford, did the preaching and it was well done. People are joining every service.

Dr. R. A. Venable delivered the address at the closing of the session of the Mississippi Medical College last Friday night. The address was well received and much enjoyed by every one present. Dr. Venable is effective anywhere he is placed.

Rev. L. D. Geiger, corresponding secretary of the Florida Baptist Convention, died suddenly at his home last week. Just three hours before his death he attended worship at his home church, and urged the young people to be faithful and zealous followers of Christ. He was an untiring worker.

Pastor Bryan Simmons, of Brandon, began a series of meetings with Pastor R. B. Gunter at Leakesville last Sunday. They will make a strong team in a meeting.

The Baptist Standard gives almost the entire issue of last week to the Baptists of Louisville, Ky., the Convention city. The cuts of all the pastors, and many of the church houses, with the Seminary buildings, appears. This is splendid in view of the fact that the Southwestern Theological Seminary is located at Waco, but it is brotherly.

At Belton, Texas, the pastor, Wm. B. McGarity, has been aided recently in a meeting by Evangelist T. Andrews. Every student in Baylor College except three professed faith in the Savior. Every member of the Senior Class is now a Christian. The church gave \$1,000 to the Education Commission, represented by Evangelist Andrews.

Will not every pastor in Mississippi begin now to have systematic collections for our mission work during the next Conventional year? Surely the distressing financial condition of the work for the last six weeks should drive us to more regular and systematic giving.

At the navy yards, Charleston, S. C., for a long while there has been no preaching and no service of any kind except such as

Soda Cracker Logic

Any baker can make an ordinary soda cracker—but to produce Uneeda Biscuit requires the specially fitted bakeries of the

NATIONAL BISCUIT COMPANY

All soda crackers are food. But there is only *one* soda cracker highest in food value as well as best in freshness. Of course, *that* soda cracker is

Uneeda Biscuit 5¢

the Catholics furnish. Recently the First Baptist Church, Dr. B. Lacy Hoge pastor, has organized a Sunday School and preaches twice a month, on the yards. It is proposed to build a chapel and hold regular services, placing a pastor in charge.

The West Texas Baptist Sanitarium has been located at Haskell City. The city offered \$10,000 and secured the prize. Pastor Arbuckle and his people are happy.

Evangelist W. P. Price did a great work at Jacksonville, Fla., a short while ago in a meeting with the Riverside Church. It was a small mission church, but the earnest presentation of the gospel drew good crowds, and there were 20 added to the church. Effective work was done at midday preaching to the railroad hands.

June 1st the Texas brethren begin a campaign to raise the balance of the \$200,000 on the endowment fund for the Theological Seminary at Waco. They will raise it and more.

I thank Thee, Lord, that Thou has heard My prayer! For in thy Holy Word These things I ask I now may know Neath Calvary's Cross and crimson flow. Carl M. O'Neil.

Her Two Treasures and Her Heart
(Missionary Edgar L. Morgan in
World).

The year's work had almost ended, the school had been closed and the girls had all dispersed to their homes. There had been no end of care, anxious thought, prayer and pains. Like John Eliot, she believed that "prayer and pains through faith in Jesus Christ can do anything," and though care had so overwhelmed her at times that sleep had fled from her eyes, and desire for food had gone, she labored in hope.

"Christ gives the best. He takes the hearts we offer And fills them with his glorious beauty, joy and peace. And in his service as we're growing stronger,

The calls to grand achievements still increase.

The richest gifts for us on earth, or in the heavens above Are hid in Christ, in Jesus we receive

The best we have."

This story of my sister illustrates how our hearts come to be filled with love for our work in China, and explains the homesickness some missionaries suffer while in America on furlough.

Chefoo, China.

Can Cancer Be Cured? It Can.

We want every man and woman in the United States to know what we are doing. We are sending out a pamphlet, "Chinese Surgery without the use of the knife or X-Ray," and are endorsed by the Senate and Legislature of Virginia. We guarantee our cures.

The Kellam Hospital,
1015 West Main, RICHMOND, VA.

Congressman Adam Byrd--

What his stenographer, Mr. Cameron, says of our shorthand system:

House of Representatives, Washington. Gentlemen—Take pleasure in recommending the Reporters' Brief to any young man or woman desiring a short, thorough and up-to-date system of shorthand. I completed this course under Prof. T. R. Lake in eight weeks, spending only thirty dollars each night in room, board, etc., and highly pleased with the results, finding the shorthand perfectly satisfactory in every respect.—A. W. CAMERON.

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T. R. Lake, M. A. of University of Va., Pres. Miazza Woods Building, Meridian, Miss.

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Easy to lay. No special tools needed. Directions
with each roll. Cheapest and best.
1 Ply—\$1.55 per square.
2 Ply—\$1.70 per square.
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Write for catalogue and detailed information. Largest stock to be found in the South. EXPERT

"Could we but draw the curtain
That surrounds each other's lives;
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should,
We would love each other better
If we only understood."

Hederman Bros.,

Book and Job

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WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.).

Woman's Central Committee.

Mrs. J. A. Hackett, Meridian, President of Central Committee.

Mrs. W. R. Woods, Meridian, Secretary of Central Committee.

Mrs. W. S. Smith, Meridian, President of Sunbeam Work.

Mrs. Martin Bell, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazlehurst, President; Mrs. Paul Smith, Meridian, Vice President; Mrs. G. W. Riley, Jackson, Recording Secretary.

To the Y. W. A. of Mississippi:

My Dear Young Friends—

I am sending you another little message from the Training School.

We are now in the midst of our fourth quarter. Ere long we will be saying our good-byes and leaving this dear school for our different homes. Some of us to return and some to go to their fields of work.

This has indeed been a happy and profitable year with us. I cannot begin to tell you what it means to be here. We have so many advantages. Our teachers are beyond question, the very best. Then the influence that is thrown around us, meeting so many returned missionaries, being with girls whose only thought is better service.

How happy we are that the Master has counted us worthy to carry the Gospel to those in darkness.

This has been the happiest, shortest and busiest year of my life. I do sincerely thank you dear girls for the support that you have given me.

I trust that the dear Father will lead some of you to this wonderful school. Of the need of trained members! We have so many urgent appeals for help. I pray that God will lay His hand on some of our dear Mississippi girls and that there will be more than one representative from our State in the Training School next year.

If we could realize the need more fully, surely more would say "Here I am send me," and our boards would not have such a struggle for money.

I give you a quotation from Miss Abernathy, one of the Training School graduates of last year who is now in Chefoo, China.

It is this:

"We do so much need more workers here. Just across the bay here in plain sight is a town of 10,000 Chinese and only one Christian in the town. This one Christian has built a chapel and school room and given them to the Baptists, but there is no one to go over there to teach them or preach to them. It is pitiful to hear this man beg that some one will go over and teach his people of the Christ. Mr. Stephens goes over and preaches when he can, but Mr. Smith can't do everything. The man now says he will also give a home to any one who will go over and teach. This man has been begging for six months for some one to go but there is no one to go. Why? O! why is it after all these two thousand years since Christ said 'Go ye and teach' there can not one be found to go to this town of 10,000 people who know Him not?

Help us pray that the Lord of the harvest will thrust forth laborers. When I think of all God's children in America I wonder, why more of them do not come to this country to tell of the wonderful Savior. I believe with all my heart that God would have some of His very best to do His work in America, but I also believe there are some in America who would better serve their savior in a foreign field. I am so thankful that God let me come. These have been the happiest months of my life. I do hope some of the dear Training School girls will come out next fall."

We hear many appeals as urgent as this from both home and foreign fields.

And now may God's richest blessings rest on each of you. Do hope some of you can come to the

convention. Again asking your prayers, I am,

Yours in His Service,
Pearl Caldwell.

We are grateful for this kind letter from Miss Pearl and thank the Y. W. A.'s of Jackson, Columbus, Meridian, Durant, Aberdeen, Clinton, Brookhaven, Gallman, Oxford and Winona for their contributions to her support.

Do hope others will send their contributions as early as possible to the treasurer, Mrs. Oscar Hencourt, 423, 26th street, Louisville, Ky.

Let us all do our best to this loved pupil, and continue to cheer her with a liberal offering right away.

She is our real missionary.

One of Virginia's Y. W. A.'s has just adopted the following plan of work: "We have divided the year into quarters, and also the Auxiliary into four committees, each part with one definite thing to work for, and one quarter to work in.

"We have found this an excellent plan, and it gives each member something to do during the year."

We are glad to welcome Oxford, Brandon and Mize Young Woman's Auxiliaries to our number and hope to hear from others.

Your Leader,
(Mrs.) M. Ball.

THE PRESS AS A MISSIONARY FACTOR—BIBLE DISTRIBUTION.

The translation of the Bible into five hundred and thirty-four of the languages and dialects of the earth is the greatest single literary achievement of all history. That has laid the foundation for all the missionary work that has been built upon it.

The Anvil of God's Word.

Last eve I paused beside a blacksmith's door, And heard the anvil ring the vesper chime;

Then, looking in I saw upon the floor

Old hammers worn with beating years of time.

"How many anvils have you had," said I

"To wear and batter all these hammers so!"

"Just one," said he, and then, with twinkling eye,

"IT WEARS THE CROWN."
ROYALINE OIL FOR BURNS.
ROYALINE OIL FOR BRUISES.
ROYALINE OIL FOR PAINS.
ROYALINE OIL FOR WOUNDS.
ROYALINE OIL FOR COLIC.
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ROYALINE OIL, CLEAN AND STRONG.
ROYALINE OIL FOR SORE THROAT.
ROYALINE OIL FOR SORE FEET.
ROYALINE OIL FOR SORE MOUTH.
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ROYALINE OIL, NO GREASE, NO STAIN.
ROYALINE OIL THE BEST ANTISEPTIC.
10c, 25c, 50c. Drugists.

"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's word.

For ages skeptics' blows have beat upon;

Yet, though the noise of falling blows is heard,

The anvil is unharmed, the hammers gone.

The First Book.

The printing press in 1450 issued its first book, a Latin Bible. The mariner's compass and the steam engine soon followed, guiding man and giving him a new motive power. And so, just as Luther's hammer was heard nailing his theses to "All Saint's" door, God was loudly calling all saints to rally about the reformed standard and give the Bible to the common folk; and to go on swift keels and wheels to the very bounds of the earth with the message of salvation!

First American Bible.

The first Bible printed west of the Atlantic was the famous Indian Bible, translated into the native tongue by John Eliot, which has now not one living reader.

Eliot likewise created for his beloved children of the forest a new literature, translating a catechism, psalter, grammar and primer, followed by "Baxter's Call." Baptists and the Bible in Foreign Lands.

Japan, the land long closed against missionaries, was opened through finding a leaf of the Bible on the waters of the Sea of Japan. Soon after the gates were opened Baptist missionaries were on the field.

In 1853 a gentleman of high rank found a page of the New Testament in the waters of the Japanese sea and learned through an interpreter that it told the story of the true God. This was one of the incidents that led to the opening of the nation to foreign commerce and the changes that have come in Japan are very

Thursday, May 6, 1909.

THE BAPTIST RECORD

Receipt That Cures Debilitated Men--Free

Send Name and Address To-day.

You Can Have It Free
and Be Strong and
Vigorous.

I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural dress, the follies of youth, that has cured many worn and nervous men right in their own homes without any additional help or medicine—that I think every man who wishes to retain his virility, quickly and quietly, should have a copy. So, I have determined to send a copy of the prescription, free of charge, in a plain, ordinary sealed envelope, to any man who will write me.

This prescription is from a physician who has made a special study of men, and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor-failure ever put together.

I think I owe it to my fellow man to send them a copy in confidence, so that any man who is weak and disabled and may stop dragging himself along, harmful patent medicines, sedatives, etc., I believe is the quick-acting, restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so, cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 4787 Luck Blvd., Detroit, Mich., and will send you a copy of this splendid receipt in a plain, ordinary sealed envelope, free of charge.

Africa is still a scene of horrors, but even in this dark continent the Bible has gone in its divine power and the black men have been made white of heart, gentle in spirit, forgiving instead of murderous and these men who are supposed by many to be beyond hope are found seated and in their right mind as a result of the Bible's mighty work.

Bible Work of Southern Baptists.

The Southern Baptists worked with the Baptists of the North until 1845. The organization of the Southern Baptist Convention with its Bible Board appointed in 1851 was the channel of work for the Southern constituency. In 1852 the Bible Revision Association was organized in Memphis, Tenn., "to aid in conjunction with the American Bible Union in procuring a pure version of the English Scriptures." The Foreign Mission Board was made responsible for the Bible work in foreign fields and they have right nobly done their work. In the natural development of things the Sunday School Board with headquarters in Nashville, Tenn., have become responsible for a large share of the Bible work in the home land.

If so, your liver or your kidneys are out of order—diseased. You are in danger of Bright's disease and other serious affections. Bright's disease is especially dangerous; it could be killing you and you might not know it had it. You should start at once to take

Dr. DeWitt's Liver, Blood & Kidney Cure

This efficient remedy has cured thousands afflicted like you. It absolutely cures by first cleansing and stimulating the Liver, next purifying the blood, and finally giving the kidneys healthy action. By the Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your druggist does not supply you, accept no substitutes. Price \$1 to us, and we will send you a sample of the medicine to you, transportation prepaid. Address

The W. J. Parker Co., Manufacturers, Baltimore, Md.

clearly traceable to the influence of the Bible. In no land have our missionaries a warmer reception than in this growing island nation.

Mr. Jones, who was sent to Siam by the Baptists of the United States, laid the foundation for the Bible in Siamese. He completed the New Testament in 1844, but was not able to finish the Old Testament when his health failed.

The first work attempted on behalf of the Chinese was by the English Baptists. Dr. Joshua Marshman, in India, began the study of the Chinese language in 1806, the year before Morrison went to China, with the intention of translating the Scriptures into that language. After fifteen years of labor he completed the New Testament. This work was followed by the labors of others, but the Baptists have always had a large part in the work in China.

It is its handsome CABINET TOP, which gives it every convenience of the modern steel range. Has an ample top shelf for warming plates and keeping cooked food hot, drop shelves for holding small cooking utensils, and is even fitted with racks for towels. Made in three sizes, and can be had with or without Cabinet Top. If not

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The **Rayo Lamp** gives perfect combustion whether high or low—is therefore free from disagreeable odor and cannot smoke. Safe, convenient, ornamental—the ideal light. If not at your dealer's address our nearest agency.

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Young's Kind Words (semi-monthly)	6
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Set of the two grades of B. Y. P. U. Quarzines in the preceding column

Quarzines in the preceding column

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Set of the two grades of B. Y. P. U.

Quarzines in the preceding column

Thursday May 6, 1909.

Deaths.

Richard Coxwell.

Deacon Richard Coxwell was born near Macon, Ga., Nov. 9, 1833, died at his home near Hazelhurst April 27, 1909.

He came to this county in 1855 and settled on the place where he died.

He married Miss Patrick Aug 27, 1863, and from this union 12 children were born, only four surviving him, two boys and two girls.

Resolved, that a copy be sent for publication to The Church Messenger and to The Baptist Record.

Resolved, that a copy be placed on the records of this Union.

Your committee feel constrained to say that they are deeply impressed that God is calling those ripe for the harvest.

He will be greatly missed in Damascus Church where he was a member so long.

May God graciously bless the bereaved ones.

Fraternally,
R. L. Bunyard.

Mahala Brannin.

Mahala Brannin, April 22, 1909, 8 p. m., at Buena Vista, Miss., was 94 years, 2 mos. and 13 days old; had been a member of the Aberdeen Baptist Church for 63 years, a dutiful daughter, a faithful wife, a devoted mother, a Christ-like woman in all these years. At her death she left living 1 daughter, 27 grandchildren, 71 great grandchildren and 11 great great grandchildren. She had but little of this world's goods, but I feel sure she had stored away in the mansions above wealth enough to purchase a home that's everlasting and furnished with all that head, heart and imagination could conceive of, and where there is unalloyed happiness. She was buried at Aberdeen, Miss.

If you have the blues, read the twenty-seventh psalm.

If your pocketbook is empty, read the thirty-seventh psalm.

If you are losing confidence in men, read the thirteenth chapter of I. Corinthians.

If people seem unkind, read the fifteenth chapter of John.

If you are discouraged about your work, read the one hundred and twenty-sixth psalm.

If you find the world growing small and yourself great, read the nineteenth psalm.

By her Brother in Christ,
A. J. Brown.

In Memoriam.

Whereas in the dispensation of Providence, it has pleased God to take from our midst, one of our beloved and one of our charter members, Mrs. Laura Bonner, whereas our hearts are made to sorrow because of our loss in her departure. Therefore we the W. M. U. of Smyrna Baptist Church, adopt the following resolutions:

Resolved, that in her death our

Have you a kindness shown?

Pass it on.

Twas not given for you alone,

Pass it on.

Let it travel down the years,
Let it wipe another's tears,
Till in heaven the dead appears,

Pass it on.

Resolved, that in her death our

Gold Spectacles FREE!

Write and Get a Handsome 10-karat GOLD Pair Of The



Not Only For Trial—But to Keep Forever

DON'T SEND ME A CENT

as I am going to give away at least one-hundred-thousand pairs of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes no matter how weak they may be. Read the finest print in your book with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest, and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days you can keep them forever without a cent to pay, and

Just Do Me A Good Turn

by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want Perfect Home Eye Tester, absolutely free of charge, also full particulars of your valuable. Enclose self-addressed envelope for full particulars. Address: DR. HAUX, (Personal), Desk 335, Haux Building, ST. LOUIS, MO.

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Thursday, May 6, 1909.

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A teaspoonful of melted paraffine in hot starch gives a much better finish to linens than starch alone.

Paraffine is wonderfully handy to have about the house—useful somewhere, somehow, from Monday to Saturday.

Pure Refined PARAFFINE

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Tickets on sale May 10, 11, 12 and 13. Limited to leave Louisville not later than May 22, 1909 except extension to June 11, 1909, may be secured by deposit of ticket and payment of \$1 fee.

A special tourist sleeper and first class coach for the Baptists will leave Jackson, Miss., at 2:25 p. m. on Tuesday, May 11th arriving Louisville 7:50 the next morning. Double berth (accommodating two persons) rate \$2.25. Requests for berths should be sent in as soon as possible.

For further information address
R. D. Owen,
Ticket Agent, Jackson, Miss.

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Lates, simplest and most convenient cooking device on the market. Mechanically perfect. Cannot get out of order—cannot explode. No smoke, no water to worry with.

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FITS CURED NO DISEASE. NO PAY. Other words you do not pay our small professional fees until cured and satisfied. Barnes, 244 Walnut St., Kansas City, Mo.

Baptist Borrowers.

Yes, there are Baptist borrowers, and many hold on to some things too long. They borrow Bible terms without due regard to their signification and sometimes with the interpretation not warranted by the true meaning. They borrow customs, forms and ceremonies, with modifications, it may be; but not taught in the New Testament. Then they borrow from the world not a little, social practices and fashions, not regarding the injunction: "Be ye not conformed to this world."

Finally, without exhausting the subject, our churches have been borrowing too many members taking in the unregenerate, who destroy spirituality and neutralize piety. A false idea of the church prevails; entertainment is sought, not service; benefit, not sacrifice; individual advancement, not the glory of God. Churches are for instruction and training to proclaim the Gospel to all the world.

There are those who borrow too largely from the Old Testament, to the neglect of the New. True, the Apostle Paul says: "All Scripture is inspired of God, and is profitable for doctrine; for reproof, correction and for instruction in righteousness"; but he is quite explicit in cautioning Timothy to "Preach the Word." The prophets delivered the messages from God, they being inspired, as recorded in the Scriptures—the Old Testament—which are "profitable" for doctrine; but are not doctrine. Christians are "not under the law, but under grace."

Christ gave His commission to the disciples at large; not to priests alone, nor to be preached only in temples and synagogues. Teaching was to be to "all nations" and His commandments; not the law and the prophets, with forms and set ceremonies—liable to become "vain repetitions." He taught the woman of Samaria, that God was to be worshipped in the heart.

Yet we Baptists have borrowed such terms as "communion," "Christmas" and "Easter," and have used them a long time. Later, some of our churches are adopting "responses," "operas," etc., crowding out the old time congregational singing. Some of our ministers, even at prayer meetings, suggest "two stanzas" to be sung only. And this in the face of the multiplication of hymn books, almost beyond counting.

We borrow the word "sermon" from the head of a chapter in the New Testament, designating the discourse of Christ on the Mount. Philip seems to have been the only evangelist that "took a text," but he preached to it, and not away from it, in flights of eloquence or "science falsely so-called." In other words, he

preached the plain Gospel. It is said that the Eunuch "went on his way rejoicing"—presumably singing "just two verses" of some hymn; but it is not so recorded.

Finally, without exhausting the subject, our churches have been borrowing too many members taking in the unregenerate, who destroy spirituality and neutralize piety. A false idea of the church prevails; entertainment is sought, not service; benefit, not sacrifice; individual advancement, not the glory of God. Churches are for instruction and training to proclaim the Gospel to all the world.

Erroneous ideas of the design of the church is responsible for its loss of spiritual power. Some of the leading Christian organizations regard "going to church" as a discharge of responsibility, by engaging in certain forms or ceremonies; others "to hear the preacher." That training in service is the prime object, or should be, is too often entirely overlooked. These loose ideas are borrowed extensively by our Baptist people. A pastor should not only be a preacher to instruct members for service, but should be a "minister" and lead them therein, thus encouraging them to be "doers of the Word." The New Testament alone is to be our authority; all else is borrowed.

L. A. Duncan.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify. No change of climate being necessary this simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, South Bend, Ind.

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He is a better husband, father, or son, because the tiger is put out of business. It is good for those who are dependent on tiger victims, for they are better cared for; it is good for the boys growing up in the community, for some of them will likely fall victims if the business continues; and if the law is trampled on without enforcement, the boys generally will grow up without a proper respect for law, and in consequence not make as good citizens as they otherwise would.

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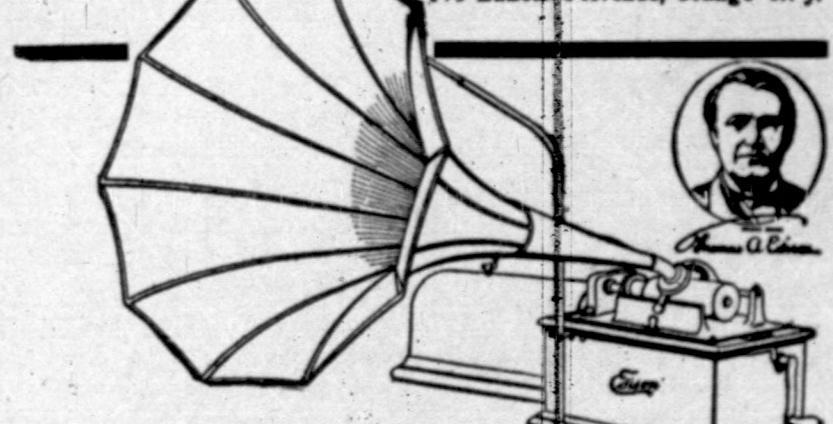
the wonderful invention of Thomas A. Edison, an instrument planned and perfected for the sole purpose of so multiplying the songs of great singers, the music of famous bands and the jokes and stories of great entertainers, that everybody may enjoy what otherwise would be the pleasure of the few.

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Membership limited to one hundred. We buy the instruments for all the members, in one order and thereby receive a large discount from the manufacturers that they do not allow on smaller orders. That piano as soon as you join the club and you pay for it practically on terms of your own making—either cash down or

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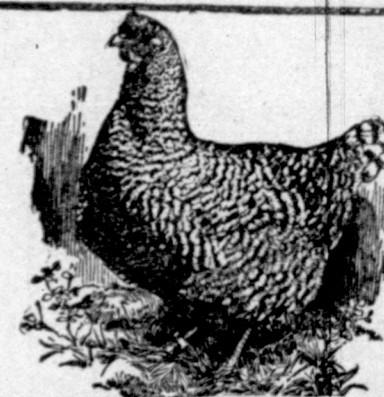
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Chicken Cholera

In your most dangerous flocks, Mr. Poultry Breeder. If prompt action is not taken, it may result in the loss of all your poultry. However, by promptly using the proper treatment, you can not only prevent the spread of the disease through your flock, but you can also save many of the chickens already affected. If you will examine a chicken that has died of cholera, you will find the liver enormously enlarged and discolored. The intestines also are inflamed and disordered. But if, when the cholera first appears, you will give your fowls liberal doses of *Black-Draught Stock & Poultry Medicine*, the liver will probably remain normal and the treatment will also cleanse the intestines of the cholera germs. You should also disinfect thoroughly the houses, ground, feed and everything within your poultry yards.

When you have successfully combated the disease, you should continue the use of *Black-Draught Stock & Poultry Medicine* in smaller doses, as a tonic to put your fowl in the best condition.

Many well-known breeders use and recommend this medicine. Try it.



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P 6



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JACKSON, MISS.

who are opposed to tigers, do not want to take the responsibility of opposing them. No, they avoid the courts and turn the whole matter over to tiger crowd. And if some do seek to have the law enforced, they are likely to have their homes burned, or, even to be assassinated if an opportunity occurs. But with all these difficulties, it is best to invoke the protection of the law.

From the nature of the case, direct testimony is hard to get. It is indeed, difficult, unless some one will buy for the purpose of exposure. And there is great prejudice against that kind of testimony. Some think that such evidence should be rejected, even though corroborated by other testimony. The reason for this is it was done by secret service. The United States government uses secret service, and according to a recent statement of the President, cannot get along without it. The State of Mississippi uses such service, and in the case of the white caps, it relieved us from a great evil, and the one who did the work is today one of our honored citizens. David used secret service to defeat Absalom's rebellion, and God gave this detective power to defeat the counsel of Achitophel that David might escape.

In the light of these facts it becomes ludicrous, not to say naught, to hear the wailing and gnashing of teeth that goes up from the tigers and their hench-

men, when they, as everybody knows, are living a life of hypocrisy, perjury and anarchy. Yet they are shocked beyond measure that some one should buy their goods and then tell it. Such hypocritical howlings are enough to offend the sensibility of a government mule. Let us put down this evil and if we have to resort to detective service to do it, surely there is no cause that calls more loudly for such help. It were better to secure such testimony than to let this demon of destruction flourish in our midst by feeding upon the characters of our boys. These criminals are willing to drag men down, rob wives of their husbands, women and children of their bread, bribe juries, corrupt witnesses, hire drunken attorneys with free drinks, assassinate character, and even life itself, to glut their lust for money; but let a detective turn up in court, then they are so shocked that they rave like a mad dog at the water's edge. They appeal to the honor of the public mind for protection!

If we would save our boys, our homes, and our freedom from the rule of outlaws, we must enforce the law against this hydra-headed monster, the blind tiger.—J. P. Williams in Silver Creek Star.

And Build Up the System To Drive Out Malaria

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

Cancer Increasing.

While statistics show that Cancer is on the increase—that each year adds thousands of victims to this disease—fortunately, great achievement has been made in its treatment and cure. Pioneer among the specialists on Cancer is Dr. Bye of Kansas City, Mo., who has probably treated and cured more cases than any other physician. To give the afflicted an understanding of the nature of Cancer, also to prove his success to those who wish to investigate, he has published a book, "Message of Hope," which will be sent free to any one writing Dr. W. O. BYE, Ninth and Broadway, Kansas City, Mo.

STATE OF MISSISSIPPI, To A. J. HUDSON:

You are commanded to appear before the Chancery Court, First District of the County of Hinds, in said State, on the 1st Monday of June, 1909, to defend the suit in said court of Mrs. Annie Hudson wherein you are a defendant.

This 29th day of April A. D., 1909.

W. W. Downing, Clerk.

By Minnie S. Herbert, D. C.
J. C. Ward, Solicitor.

For HEADACHE--Hicks' CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take. Take it at once. 10c. 25c and 50c, at drug stores.

LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

Others have obtained relief, through Cardui. Why not you?

At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering."

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

Try Cardui.